AIM

Living thought requires free self-activity and self-determination.
—FROEBEL

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THE QUEST FOR PRINCIPLE

ONE thing that may be observed of the written works of H. P. Blavatsky and the Theosophical literature generally is that they cannot be confined to a narrowly sectarian outlook, nor edited into the documents of a new, twentieth-century creed without destroying their vitality. There is a mandate in the literature itself to burst free of every rigid interpretation, and to leave behind all orthodoxies which spring from the efforts of individuals and groups to "step down" the teachings to a more manageable level of doctrinal conformity.

The genius of the writings of H.P.B.—and of William Q. Judge—is that they possess a quality which makes them undated by the passage of years, save for the trivia of circumstances. They are animated by the spirit of inquiry, yet unlike the agnostic's brave gesture to the unknown future, they embody lines of direction which bespeak a "scientific" sort of knowledge of the cyclic development of mankind. The student who is faithful to this spirit need never feel betrayed in his faith by unexpected discoveries or strange evolutions of mentality which disclose the presence of truth in unlikely places. There is suggestion in full measure in the books and articles of the Founders that this is an age of both death and rebirth—of decline in the prevailing institutions, both religious and cultural, which we have inherited from the nineteenth century, and of stirring, new ideas among those who have sensed the great change that is in the air.

In ancient times, there was a close linkage between the social order and the teachings of the Wisdom Religion. This, surely, is the significance of the extraordinary philosophical content of the Institutes of

Manu, and of other patterns of society which reflect, however dimly, the laws of occultism. It seems evident that these arrangements were an inheritance of the Golden Age, during which, under Karma, the wise were born to positions of authority, and there was an appropriate correspondence between what might be called the spiritual order of human relations and the order of temporal society. What more natural, then, than that in Kali Yuga these old relationships should prove the endlessly fertile origin of disorder and misuse of power?

If the quest of the soul is for the principles of things, the task set for human beings by the circumstances of Kali Yuga must be to recognize the true within the guise of the non-traditional, the inverted, or even, on occasion, the apparently false. So, in the epoch of revolution, the hands and minds of leaders were turned against the past. It was an hour of high and passionate rejection of authority, and the enthronement of reason and the ideal of freedom. The break with the past, with its beckoning securities and promise of shelter from the storms of self-determination, has brought many agonies upon mankind. Our present is haunted by bewilderments which lead men to suspect even the vocabulary of yesterday's hopes for freedom. Ours is a generation very nearly twice betrayed, yet still filled with restless energies which seldom distinguish between insatiable desire and the longings of the soul.

Our tragedy is not that we are wicked or sinful. This is the human situation, the plight of all those who undertake the human Odyssey, who claim the parentage of the Promethean fire. The disaster we feel comes rather from the fact that the truth is no longer labeled with dependable names. It must now be recognized for itself.

Those who wonder about the strange career of H.P.B., who puzzle their minds at her unconventional behavior, might reflect upon the idea that this departure from the *traditional* conception of a teacher or hero was itself the beginning of a major initiation for mankind. How could a teacher have more emphatically conveyed the idea that, now, mankind is "on its own"?

What, precisely, did H.P.B. do, insofar as her work was iconoclastic? She was indeed a breaker of images. She accomplished a clean and surgical separation between the philosophic and the psychic in teachings of the Wisdom Religion. There is no ritual in Theosophy, no stately ceremonies, no "mood music" and no pageantry. If the truth in Theosophy is to be recognized, this must be done with the mind.

But meanwhile, in her writings, all the psychic ingredients of religion are, so to say, passed through the alchemical retort of manasic analysis and returned to the reader as illustrations and evidence of inward metaphysical and ethical significance, or even anthropological significance. Nothing is lost, but everything changes in aspect and impact on the mind. The individual is no longer permitted simply to *feel* the secrets of the mysteries, as with the ancient Greeks. He must now *think* them.

The most difficult adjustments seem to come in the area which we commonly speak of as "morality." Since knowledge of good and evil is so close to the final crisis of human decision, and since each one of us must feel the premonitory pressure of that "moment of choice" which lies as yet in the future, any serious disturbance of a settled idea of morality shakes the entire being. If we are wrong here, are we not "damned"? There is no fury like that of a man struggling to maintain his moral identity, no enemy of the personality more dreadful than one who precipitates such a struggle. And this, again, is the presence in us of the psychic elements of religion, which know nothing of principle, and which recognize as righteous only those *forms* of behavior which have a reputation for righteousness.

So the bewilderment continues, and will continue, until each man discovers the secret of his own salvation within himself.

It is an age of fallen gods and quaking prophets. To find that we are not alone—that we are "on our own" only until we learn to place our faith where it belongs, in principle—is surely the great objective of the Theosophical Movement. To exchange the institutions of religion and the supports of convention for the warm but impersonal hospitality of the "ocean of life," the hidden but infinitely real security of the Law—this is a fateful transaction. Yet it is one that we must make alone. But having made it, we join an ancient company, regaining all the companionship that seemed lost, and this new relationship of soul is without the veils of the psychic—those lunar facsimiles of light and truth, which so long stood between.

STARS AND NUMBERS

ANCIENT civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it to-day. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy,—by which the events of so-called brute and inanimate nature (changes of weather, &c.) might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F.R.S., tells us—"is very seriously affected by what takes place in the sun" . . . a connection "is strongly suspected between epidemics and the appearance of the sun's surface."[1]

And if, as that man of science tells us, "a connection of some mysterious kind between the sun and the earth *is more than suspected*" . . . and the problem is a most important one "to solve," how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potato. . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable

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NOTE.—This article was first printed by H. P. Blavatsky in the *Theosophist* for June, 1881, and was reprinted in THEOSOPHY 5: 391.

[1] One of the best known vegetable epidemics is that of the potato disease. The years 1846, 1860, and 1872 were bad years for the potato disease, and those years are not very far from the years of maximum sun-spots . . . there is a curious connection between these diseases affecting plants and the state of the sun. . . . A disease that took place about three centuries since, of a periodical and very violent character, called the "sweating sickness" . . . took place about the end of the fifteenth and the beginning of the sixteenth century . . . and this is exactly the sun-spot period. . . . (*The Sun and the Earth,* Lecture by Prof. Balfour Stewart.)

crops out during a "sun-spot period," why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine); and his code of the *Siata Partidas;* and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws) believed in and proclaimed astrology a *true science.* Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the "Principles of Astrology" in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses.* In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts.*

Closely related to astrology is the *Kabala* and its system of *numerals.* The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the

archean views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things" (*De Vitu Pythag*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans,—the modes of examining letters, words and sentences for hidden meaning were numerical. The *gemantria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear *as numbers*—letters being used also for figures in the Hebrew as in Greek. Figurative Gemantria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa, in *Numbers* (X. 35) the letter *Beth* means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named *Themura,* and consists in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and —no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes" saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell." (*De occulta Phils.* cap. iii, p. cii.) The Pythagoreans claimed to discern many things in the numbers of names. And if those who having understanding were invited to

"compute the number and name of the beast" by the author of St. John's *Revelation* it is because that author was a Kabalist.

The wiseacres of our generations raise daily the cry that science and metaphysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every housetop, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophical method of Plato was the inverse of that of Aristotle." Its starting-point was universals, the very existence of which is, "a matter of faith" says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences—proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordinary events *above* as *below,* in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon, formed of the most brilliant stars, which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that; and, if permitted, will further on tell why —meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preternatural brilliancy.

The conjunction of *two* planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes

an event. The latter phenomenon took place in historical times but once, 2449 years B.C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same time with the "star of the wise men of the East." But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in 1563 A.D. It appeared near the great nebula in the constellation of Cancer. There were three great planets and according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighborhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor

of Russia, Lord Beaconsfield, and Aga Kahn;[2] in that of literature, Carlyle and George Eliot; in the world of art, Rubenstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamiceiola on the Island of Ischia, a village in California and the Island of Chio which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events, future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Atilla destroy much and build but little. Shall we add to the list of signs of these *nefasti dies,* the birth of the *New Dispensation* at Calcutta? The latter though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i.e.,* the astrological meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend "cloven tongues like as of fire," and of whom we cannot even say as of the Jerusalem twelve, "that these men are full of new wine," since their inspiration is entirely due to water, we are told.

[2] H. H. Aga Kahn was one of the most remarkable men of the century. Of all the Mussulmen, Shiahs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette,* March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9,930 years hence, when—there will be no more a "Christian" chronology we are afraid, but something else. We said: "Our year 1881, offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even *upside down,* you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation,* the number 666 of St. John's *Apocalypsis*—that Kabalistic Book *par excellence.* See for yourselves: 1+8+8+1 make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, "the number of man."

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it in that spirit of Christian charity which so characterizes Calvinism to the Latin Popish Church, which they call the "Harlot," the "great Beast" and the "scarlet woman," and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette* happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world *and will last for seven consecutive years.* The most unfortunate and fatal year for all will be 1881. He who will survive it, has an *iron head.*"

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17 (1+7=8) in 1818. He died in 1881—the figures of the year of his birth and death being identical, and coinciding, moreover, with the date of his birth 17=1+7=8. The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8; their marriage April 16—(8+8=16); their eldest daughter, the Grand Duchess Alexandra, was born August 18; the late Czarevitch Nicolas Alexandrovitch, on September the 8, 1843; (1+8+4+3=16, *i.e.,* twice 8). The present Czar, Alexander III, was born February 26, (2+6=8); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the Coronation day took place April 17 (1+7=8). His entrance into Moscow for the coronation was on August 17 (1+7 =8); the Coronation itself being performed August 26 (2+6=8); the year of the liberation of the Serfs, 1861, whose numerals sum up 16—*i.e.,* twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist, evidently, from the use he makes of the *Gemantria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH" 8, and "JOD" 10, *i.e.,* 18. United together Heth and Jod form the word "khai," or "Hai," which literally translated means the imperative—*live* and *alive.* Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten copeck bits, 18 rubles or 18 times 18 copecks or rubles according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant, if read in Hebrew—"khai, khai"—or *live, live*—pronounced emphatically twice; while the year 1881—that of his death read in the same way, yields the fatal words "Khai-tze" rendered

in English, *thou living one depart;"* or in other words, "life is ended."

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-poohing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and to experiment and verification—will, at the same time, firmly believe that potato disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

SACREDNESS OF NUMBERS

All systems of religious mysticism are based on numerals. With Pythagoras, the Monas or unity, emanating the duad, and thus forming the trinity, and the quaternary (the mystic *four*), compose the number seven. The sacredness of numbers begins with the great First—the ONE, and ends only with the nought or zero—symbol of the infinite and boundless circle which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas, from vague outlines down to a definitely-established scientific axiom, relating either to a moral or a physical fact in nature.

—*Isis Unveiled*

DIREFUL PROPHECIES

["Direful Prophecies," an article printed by Mr. Judge over his own signature in the *Path* for March, 1894, is here reprinted for the second time. The occasion for its original publication was obviously a series of predictions made by the astrologers of that day. Theosophists, while placing little value on the calculations of modern astrology, nevertheless recognize that "planetary influences" are real, and that they have a profound effect upon the psychical as well as the physical aspect of life on earth. Something of the true nature of planetary influence may be realized from a careful study of this article. In this connection, students would do well to read two other articles by Mr. Judge: "The Signs of This Cycle" and "On the Future: A Few Reflections," both reprinted in THEOSOPHY, in Vol. I, page 483, and Vol. IV, page 401, respectively.—Editors]

THE whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognosticating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

> A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please has neither the ideas nor the sentiments needed for the maintenance of liberty . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end." Theosophists too often occupy themselves with these woeful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

—WILLIAM Q. JUDGE.

ASTROLOGY

The science of Astrology is such as to place it among the very earliest records of human learning. It remained for long ages a secret science in the East, and its final expression remains so to this day, its exoteric application having been brought to any degree of perfection in the West only during the period of time since some 1400 years ago. . . . The science of Horoscopy is studied now chiefly under four heads: *viz.,* (1) *Mundane,* in its application to meteorology, seismology, husbandry, etc. (2) *State or civic,* in regard to the fate of nations, kings and rulers. (3) *Horary,* in reference to the solving of doubts arising in the mind upon any subject. (4) *Genethliacal,* in its application to the fate of individuals from the moment of their birth to their death.

—*Theosophical Glossary*

NOTES ON THE DHAMMAPADA

CHAPTER Eight of the *Dhammapada,* entitled simply "The Thousands," is perhaps the most verbally repetitive of all the Cantos. Here, however, as elsewhere throughout the book, reflection reveals important reasons for Buddha's virtual duplication of phrasing from verse to verse; simple expression, when possessing sufficient psychological content, may become truly mantramic *through* repetition. In "The Thousands," Buddha is asking his disciples to meditate upon the distinctions between *quantity* and *quality.* Four short verses convey this idea:

> Better than a thousand-verse poem of empty sounds is one stanza hearing which one feels peace.
>
> Better than reciting a hundred verses of empty words is the repeating of a single stanza hearing which one feels peace.
>
> Better than an unrestrained life of a hundred years of wickedness is the short life of a single day of the virtuous man who meditates.
>
> Better than an unrestrained life of a hundred years of ignorance is the short life of a single day of the wise man who meditates.

Obvious and familiar as these admonitions are, it is only when one's attention pauses for deeper thinking upon their implication that the full meaning becomes clear. The point, really, is that stressed by William Q. Judge in his discussion of the qualities of *lower manas.* The purely personal or *kamic* mind, Judge comments, moves always by a sort of centrifugal force, tending to fly off in various directions, seeking a multiplicity of minor consummations of desire. Flitting around by the impulsion of mood or fancy, the lower mind is easily galvanized to "attention"—but only for a few seconds, hours, or days. Since it is only the higher mind which is able to supply synthesizing elements in reflection, it is only this higher *manas* which supplies the qualitative ideal. Lower *manas* "spreads itself thin," moving around the periphery of life's experiences, whereas higher mind moves always toward the discovery of some central meaning. Now, since words may be made to reflect both lower and higher goals, and since the objectives of the lower self are more multitudinous than those representing the higher view, the "one pregnant sentence" can bring a feeling of peace and a sense of direction which might not be attained in a thousand years of much listening and reading. Buddha's repetition of the "Hundreds

and Thousands" words versus a single trenchant phrase or high resolve emphasizes one of the central lessons of life.

Also in the Canto of "The Thousands" Buddha relates the qualities of heroism to the struggle of higher *manas* for control over the discordant impulses of the lower. This is the story of Arjuna, ready to advance, through battle, to regain his rightful heritage. It is also the story of the wanderings of Ulysses, and the plight of Prometheus—who stands fixed, for a time, immobilized on Caucasus. Verses 4, 5, 6, and 13 suggest something of the philosophical significance of the "warrior-symbol":

> Better than a man who conquers in battles a thousand times a thousand men is he who conquers himself. He indeed is the mightiest of warriors.
>
> Conquest of self is indeed better than the conquest of others. Neither a deva (god) nor a gandharva (celestial musician), neither Brahma nor Mara could turn into defeat the victory of one who always practices self-control.
>
> Better than an idle and a weak life of a hundred years is the short life of a single day of the man who strenuously endeavors.

"Strenuous endeavor," as Buddha previously indicated in his discussion of "Vigilance," is the *sine qua non* of success in self-conquest, for the spiritual will must be aroused and maintained at a high level of intensity; the creatures which block achievement are many, and often terrible. Joseph Campbell, in a summary of the significance of the "warrior-hero," in myth and legend, contributes some excellent passages in this regard:

> The hero goes forward in his adventure until he comes to the "threshold guardian" at the entrance to the zone of magnified power. Such custodians bound the world in the four directions—also up and down—standing for the limits of the hero's present sphere, or life horizon. Beyond them is darkness, the unknown, and danger; just as beyond the parental watch is danger to the infant and beyond the protection of his society danger to the member of the tribe. The usual person is more than content, he is even proud, to remain within the indicated bounds, and popular belief gives him every reason to fear so much as the first step into the unexplored. Thus the sailors of the bold vessels of Columbus, breaking the horizon of the medieval mind—sailing, as they thought, into the boundless ocean of immortal being that surrounds the cosmos, like an endless mythological serpent biting its tail—had to be cozened and urged on like children, because

of their fear of the fabled leviathans, mermaids, dragon kings, and other monsters of the deep.

So it happens that if anyone—in whatever society—undertakes for himself the perilous journey into the darkness by descending, either intentionally or unintentionally, into the crooked lanes of his own spiritual labyrinth, he soon finds himself in a landscape of symbolical figures (any one of which may swallow him) which is no less marvelous than the wild Siberian world of the *pudak* and sacred mountains. In the vocabulary of the mystics, this is the second stage of the Way, that of the "purification of the self," when the senses are "cleansed and humbled," and the energies and interests "concentrated upon transcendental things"; or in a vocabulary of more modern turn: this is the process of dissolving, transcending, or transmuting the infantile images of our personal past. In our dreams the ageless perils, gargoyles, trials, secret helpers, and instructive figures are nightly still encountered; and in their forms we may see reflected not only the whole picture of our present case, but also the clue to what we must do to be saved.

Turning to another source from which quotations have already been selected in this series—the works of Hsi Yun, a Chinese Buddhist of the ninth century—we find more on the same theme. Hsi Yun, citing the basic Buddhist doctrine which asserts that "all we are is made of thought," locates the supreme struggle on the plane of mind. It is the *mind* which must blot out the illusion that "things and objects" represent reality; and, by viewing all other beings in terms of their qualities of mind by no longer seeking to "get" objects of desire from others, we make self-realization possible. So, in these terms, even the Buddha—gentlest and most pacific of men—is a redoubtable warrior. Hsi Yun wrote:

When the people of the world listen for the Way, all the Buddhas proclaim the doctrine of universal mind. If it is held that there is something to be realised or attained apart from mind and, thereupon, mind is used to seek it, (that implies) a failure to understand that mind and the object of its search are one. Mind cannot be used to seek something from mind, for even after the passage of millions of kalpas, the day of success would never come. Such a method cannot be compared to immediately putting a stop to all analytic thinking, which is the fundamental dharma. Suppose a warrior, who did not realise he was wearing a pearl (which he had thought to be lost) on his forehead, were to seek for it elsewhere; though he were to traverse the whole universe, he would never find it. But if a knowing fellow were to point it out to him, he would immediately realize that it was still in its old place. Therefore, if students of the Way are mistaken

about their own real mind, not recognising it as the Buddha, they will accordingly seek elsewhere, indulging in various practices and achievements, and relying upon such graduated progress to attain realisation.

These, we may say, are simply philosophical and ethical generalities, but Buddha's techniques of reiteration are used to highlight some specific distinctions of interest. From Verse 11 to 16, the only terms which change are these: (*a*) "the virtuous man," (*b*) "the wise man," (*c*) "the man of strenuous endeavor," (*d*) the man who penetrates the origin and end of things, (*e*) the man who senses the deathless state, (*f*) the man who perceives the most excellent doctrine. It is, then, *quality* of perception in regard to virtue, wisdom, strenuous endeavor, metaphysical speculation, mystical insight, and doctrinal allegiance which is crucial. The implication is clear that the metaphysician, the religious follower, and the mystic, as well as those who may be simply called generally "wise" or "virtuous," are all on the same path—providing spiritual discrimination is exercised. Here, again, as elsewhere throughout the *Dhammapada,* we see that "the Buddhist way" is a way of principle rather than of detail. During the cycles of reincarnation, each aspiring soul will develop many central themes in the process of self-discipline. The path is broad and curved rather than narrow, for no traveler will follow in the exact foot-steps of a predecessor. In one life his destiny will be that of a "warrior," in another he will follow the path of "virtue," which leaves the encouragement of example; in still another, the way of the mystic or of the metaphysician will beckon—and always, as a general guide, are those "most excellent doctrines" which encourage the pilgrims to retain their moments of inspired vision.

"Those Shining Laws"

I look for the hour when that supreme Beauty which ravished the souls of those Eastern men . . . speaks in the West also . . . I look for the new Teacher that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding, complete grace; shall see the world to be the mirror of the soul; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy.

—Emerson

THE "WAR IN HEAVEN"

II

IN *The Secret Doctrine* a number of instances of the "wars of the Gods" are given, and although these events are separated by long æons, they are discussed as if they were but different chapters of the same story. This blending is not done to mystify, as H.P.B. explains:

> The Titans of Hesiod's *Theogony* were copied in Greece from the *Suras* and *Asuras* of India. . . . The origin of the "War in Heaven" and the FALL has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Puranic accounts thereof. For there are three accounts, each of a distinct war, to be traced in almost every Cosmogony.
>
> The first war happened in the night of time, between the gods the (A)-*suras,* and lasted for the period of one "divine year." On this occasion the deities were defeated by the Daityas, under the leadership of Hrada. After that, owing to a device of Vishnu, to whom the conquered gods applied for help, the latter defeated the Asuras. In the Vishnu Purana no interval is found between the two wars. (*S.D.* I, 418-9.)

All these events stand in Karmic or causal relationship, regardless of the time-gaps. The universe is both physical and metaphysical, all planes being interrelated, and when our search takes in the astral and other invisible planes, then we shall discover the missing links of evolution, and thus fill up the seeming gaps. The ultimate factor in the law of continuity is Karma, as the moral law of compensation, which is one with Self-consciousness itself; and this is why events having no continuity in time, yet present an unbroken concatenation in consciousness and on higher planes. With this in mind, we can see that the various aspects of the war in heaven revealed in this passage from *The Secret Doctrine* (I, 419) are not unrelated:

> In the Esoteric Doctrine, one war takes place before the building of the Solar system; another, on earth, at the "creation" of man; and a third "war" is mentioned as taking place at the close of the 4th Race, between its adepts and those of the 5th Race, *i.e.,* between the Initiates of the "Sacred Island" and the Sorcerers of Atlantis.

The passage quoted from the *Transactions of the Blavatsky Lodge* mentions, among the stages and aspects of the war in heaven, the astronomical and physical stage. This is further treated on pages 201-4

of the first volume of *The Secret Doctrine.* The ancient, occult teaching on evolution, in its purely physical aspect, resembles the modern scientific one in noting a struggle for survival even among the heavenly bodies in the depths of sidereal space.

> Thus the Secret Books distinctly teach, as we see, an astronomy that would not be rejected even by modern speculation could the latter thoroughly understand its teachings. For, archaic astronomy, and the ancient, physical and mathematical sciences, expressed views identical with those of modern science, and many of far more momentous import. A "struggle for life" as a "survival of the fittest" in the worlds above, as on our planet here below, are distinctly taught. (*S.D.* I, 203.)

But, unlike the moderns, the ancients never viewed this struggle as something fortuitous, accidental, and isolated. They saw all such happenings in relationship to the Whole and Its great purpose. They understood the outward struggle to be the visible aspect of the psychic and moral struggle in the *Anima Mundi,* the World-Soul. This is stated:

> The great "Wars in Heaven," in the Puranas; the wars of the Titans, in Hesiod and other classical writers; the "struggles," also in the Egyptian legend between Osiris and Typhon, and even those in the Scandinavian legends, all refer to the same subject. Northern Mythology refers to it as the battle of the Flames, the sons of Muspel who fought on the field of Wigred. All these relate to heaven and earth, and have a double and often even a triple meaning, and esoteric application to things above as to things below. They relate severally to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. (*S.D.* I, 202.)

Cataclysms on earth represent the smaller or microcosmic aspects of the stupendous cataclysms of galaxies, suns, and planets in the infinitudes of space. In regard to these lesser cataclysms, materialistic science shows the same purblindness as in the greater astronomical upheavals. The spiritual and moral forces and factors within and behind all of Nature's destructive processes—whether of solar systems, planets, continents, races, or individuals—are fundamentally the same. They are all governed by the ultimate Law of the Universe: the Law of Absolute Harmony; and every "war," whether in heaven or on earth, is a war to preserve this harmony, and to re-establish it when broken. The following puts the case plainly:

> It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false,* and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces.* For these forces are but tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined. (*S.D.* I, 640.)

Enough has been adduced to show that the common factor in the various aspects in the war in heaven is that the conflict is waged primarily *within* the *Anima Mundi.* A basic error of Western theology— an error which has reflected itself with such evil consequences in the spiritualistic movement—is to regard heaven or the World-Soul as something of uniform quality or as all-good. A reference to this error is implicit in the following:

> For the sentence (in Genesis): "In the beginning God created Heaven and Earth" is a mistranslation; it is not "Heaven and Earth," but the *duplex* or dual Heaven, the *upper* and the *lower* Heavens, or the separation of primordial substance that was light in its upper and dark in its lower portions—or the manifested Universe—in its duality of the *invisible* (to the senses) and the *visible* to our perceptions. (*S.D.* I, 254).

The moral and direct bearing of this duality on the war in heaven is further enforced:

> At all events they (the Occultists) know well the true nature of what was called Father-Æther by the Greeks, Jupiter-Titan, etc., etc. They know that the soul of the ASTRAL LIGHT is divine, and its body (the light-waves on the lower planes) infernal. This Light is symbolized by the "Magic Head" in the *Zohar,* the double Face on the double Pyramid: the black pyramid rising against a pure white ground, with a *white head and face within its black triangle;* the white pyramid inverted—the reflection of the first in the dark waters, showing the *black reflection of the white face.*

This is the "Astral Light," or DEMON EST DEUS INVERSUS. (*S.D.* I, 423-4.)

The dual nature and action of the *Anima Mundi* comes into being at the very inception of every cycle of evolution, for duality is the very essence of the manifested universe. The countless Souls, whose collectivity and synthesis constitute the Universal Over-Soul, are of various degrees of merit and spiritual attainment, their Karmic inheritance of past cycles of life and effort. As one of the Aphorisms on Karma teaches: "The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows." The next Aphorism declares that those beings include Lords of Power and Holy Men, as well as weak and wicked ones; and it must be the seeds of the *skandhas* attaching to these two antithetical classes of Souls that form the bases of the dual forces and planes in the World-Soul: the Akasic or divine, and the lower Astral or psychic and infernal. The latter is the "heaven" of the Spiritualists. Toward the close of her article, "Psychic and Noëtic Action," H.P.B. draws attention to the tragic fate in store for mediums due to their ignorance of the real nature of their "heaven" or Summerland. Their path is that of passivity and the very opposite of the Path leading to Adeptship:

> A medium is simply one in whose personal Ego, or terrestrial mind (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal: for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the black mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka," appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost

> depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the Blessed disembodied angels. (THEOSOPHY 41: 444-5.)

Eliphas Levi, whom H.P.B. quotes, corroborates the occult doctrine. He understood well the dual forces in the Astral Light, and he wrote, as quoted in "Psychic and Noëtic Action":

> All the magical operations consist in *freeing* one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. "I will give unto thee," says the Serpent, in the Gospel myth, "all the kingdoms of the earth, if thou wilt fall down and worship me." The initiated should reply to him, "I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master"!* (THEOSOPHY 41: 446.)

"And as such," continues H.P.B., "the *Personal Ego,* becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . ." We can do no better than close with H.P.B.'s concluding sentence, which contains the very essence of the "War in Heaven":

> Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics."

WAR ON EARTH

Although we may grant some war to be just, yet, since we see that all men go mad over this scourge, it is the part of wise priests to deflect the minds of commoners and princes into different channels. Now we see them often as the very firebrands of war. The bishops are not ashamed to go about in the camp, and there is the cross, and there the body of Christ, and they mix His heavenly sacraments with things that are more than Tartarean and in such bloody discord produce the symbols of the greatest charity.

—ERASMUS

YOUTH-COMPANIONS ASK — AND ANSWER

IN The Secret Doctrine, *H.P.B. implies that the next great cycle of racial evolution will witness physical types which are clearly the result of the amalgamation of present distinct "racial" lines. Are we to conclude that prejudices against racial intermarriage should be broken down by encouraging as many of such marriages as possible, or, on the other hand, might it be that the prejudices are in part natural at this stage—that it is better, on the average, to follow out the lines of "racial" karma which belong most directly to us? Will prejudice cease first, and the greater part of the process of amalgamation take place thereafter, or vice versa?*

(*a*) The evolution of the coming race will certainly be a long and slow one. In comparison to the length of an average lifetime, racial evolution takes place over such a long period that, in the span of a lifetime, one can scarcely notice any changes. To see any marked changes, we have to look back some hundred years. Take as an example the Negroes, who were shipped from Africa to this continent as slaves. After emancipation, people gradually accepted the idea that slavery was wrong. The colored race has fought for more and more rights, and some have been granted; also, intermarriage has increased—a step toward a possible amalgamation of "racial" lines.

Prejudice can slow down intermarriage, but it is not strong enough to stop it. As a matter of fact, there is a growing proportion of people with mixed blood from many different nations and races. America is said to be the melting-pot of nations and races, and the place of the next great race.

So we can say that prejudices are in *part* natural as a consequence of the past. But during the long time of the coming evolution, intermarriage may *become* more and more natural, and therefore, also, prejudice will cease in a natural way. Within a comparatively short time, there will be more and more people who, though they will not necessarily encourage racial intermarriage, will become "neutral" toward intermarriage; and, after a still longer time, prejudice will be entirely gone. So we can't say whether prejudice will cease first, or vice versa; but that prejudice *will* cease with the natural process of amalgamation.

(*b*) Perhaps one analogy that could be used as between some "races" is the relationship of a parent to a child. This illustration is, of course,

weak in one sense, because it sounds as though one race might describe the adult, and the other, the less wise one, the child. But this is not intended. It is merely that when a parent deals with a child, there are certain factors or tendencies of childhood that he knows are prevailing in the child: he also learns as he knows the child better what is peculiarly distinct to the child, what his immediate potentials are, how much of an individual he presently is. Now we are all governed by some tendencies which we bring forth from previous lives—entanglements, mistakes, etc., resulting from individual efforts and racial efforts. In the case of racial differences, H.P.B. says that there are or have been races with different sorts of karmic lessons to learn in their own way, at their own speed. Thus to mix this karmic-line lesson with one quite different, with egos trying to learn *their* own lessons with their own peculiar tendencies and handicaps and assimilating ability, may confuse the opportunities for quickest evolutionary progress.

We are not in a clear-cut age at present, so that we cannot determine a set course to follow in this regard. Still, there is the hidden side of life—that of karmic heredity—which cannot be easily seen and evaluated. "Racial" differences are very real in some cases, yet in others and for others there seem to be no racial distinctions at all. It would seem that a slow change is being experienced, and one thing that should be considered is how much the *individual,* no matter what his "race," is trying to live as an individual, and not simply staying within his karmic confines of birth.

Perhaps the best one can do is to keep as many factors in mind as possible, and let each situation be judged on its own merits. Of course, there have been many novels written upon this subject: one by Nevil Shute comes to mind, called *The Checquer Board,* within which there are two stories about racial differences. In both, it is pointed out that a great deal of the prejudice and uncertainty of what is expected of those who are not of Anglo-Saxon blood is due to circumstances and established standards. A person finds himself thrust on his *own* evaluation of what is the true thing to seek in another, regardless of caste, skin color, religion, etc. This doesn't mean that he goes overboard and forgets all "karmic lines," but, as is pointed out in this story, he can make fairer evaluations. We are all subject, to some degree or other, to our racial karma, but there are times and cases where this racial karma is broken through.

A "mature person" is able to stand criticism; may even, in one sense, welcome it. What is the matter, then, when one can take a great amount of criticism from one person, but very little from another? Wherein lies the cause of a constant rejection of thought and ideas—even though one is aware that the ideas coming from that person have merit?

(*a*) Is it not often the case that the person from whom we can take criticism is one whom we like and look up to, and that when a criticism irritates us it is because we don't feel very much in common with the person giving it? It also depends a lot on the apparent reason or motive of the person for criticizing us. If he does it only because he wants to pass a judgment, it would be better if he would not do that. But if a person wants to help us, tries to put himself in our position, and then gives us good advice and criticism, we welcome this very much.

Up to now, the blame has been put mainly on the one who criticizes. The cause of constant rejection of troubling thoughts and ideas, however, lies within ourselves. We may not like someone, and reject even the least suggestion coming from that person without due consideration; even if we start to think about the suggestion and find a great deal of validity in it, we would *rather* reject it, due to pride. By rejecting it, though, we are rejecting indirectly the *valuable* side of the person we dislike. That means we can't acknowledge "the good" in someone else, and also means we are in very bad shape. If we just try to take a criticism less personally, with an unprejudiced attitude, accepting anything that is true for the sake of the truth, there is some hope for us.

Perhaps, in the latter case, although the person welcomes the criticism consciously as beneficial in the improvement of his character, he subconsciously resents the very fact that criticism is offered, for it sounds like an indication that the person criticizing has already improved his character in this respect, and may have a bit of a "holier than thou" attitude. This may be the case with one person and not with another, perhaps, because in the latter case there is a certain rapport established between the two minds. It may also be that when there is this rejection of ideas, the one criticizing is of such a personality that his criticism is merely an expression of his aggressive feelings toward the other, however accurate the criticism may be; and, further, that the other's natural reaction to the agression is the immediate blocking-off of all constructive ideas. Here the element of rivalry is introduced, where open-mindedness is difficult. If one is too personally sensitive, he comes unconsciously to look for this aggression.

(*b*) The ability to absorb the criticism or disapproval of others is a state of something that is more than an attitude, for it is perfected only when we have enough knowledge to understand the criticism. Those whom we call great teachers, or great men, have above all this capacity to not let the feelings and opinions of others deter them from a chosen course. However, mostly, we are working with people who are not great, but who are just struggling along. In the first place, it would seem, a person *must* have a very keen sense of self-confidence in order to stand criticism. He must inwardly feel that he can be capable of undertaking anything that he must, if he will but try. Such an attitude need not be confused with pride or self-centeredness. It just means that the person feels free to move in the direction he sees to be best, and relies inwardly on the strength of his higher nature.

There are many complications of personality, though, which make it impossible for us always to accept with eagerness the criticism of others. But it would be useful here to discuss the times when criticism *is* welcomed. When two people are sharing, finding freshness in each other, when there is a mutual feeling of friendliness, when one tries to live up to what he knows to be the best that he sees at the time in order to give the most to the relationship, then criticism can be welcomed—or at least accepted with a desire to learn from it. One can merely add it to his own criticism of himself, and see a little more clearly what his particular failings are at the time, feeling that the other knows him well enough to be in a good position to see attitudes and forms of behavior one is unaware of himself.

Now, it is also "character-building" for us to be able to bear up under the criticism of those with whom we do *not* share this rapport. If we really try to see what truth there is in anything said at any time about us, and under any circumstances, then we can better break through the delusions of personality to impersonal evaluation. We may have little use for the individual who criticizes, but we can *grow* to better understanding of his own particular struggles.

If life is approached basically from the standpoint of universality and impersonality, in spite of all the petty personal things and entanglements, we grow closer to seeing all sides of a situation at any one time. A Master of Wisdom, it is said, is capable of doing this. Therefore he is able to bear up under the ill-wishes of those he comes in contact with. We must constantly evaluate our views and attitudes to be sure that we are adopting the most constructive, the broadest view possible.

THE SERPENT'S DWELLING

EGYPT—dark, sublime, mysterious—has never yet yielded up all her secrets. This is true today, especially of her colossal architecture, many of the mysteries of which lie unresurrected with the memories of those master masons who framed them. In 1888 H. P. Blavatsky said of descending Egypt: "One would imagine that, thanks to the numerous records of the Egyptian theogony and mysteries preserved in the classics, and in a number of the ancient writers, the rites and dogmas of Pharaonic Egypt ought to be well understood at least; better, at any rate, than the too abstruse philosophies and Pantheism of India, of whose religion and language Europe had hardly any idea before the beginning of the present century. Along the Nile and on the face of the whole country, fresh relics which eloquently tell their own history are exhumed yearly and daily, and there stand to this hour. Still it is not so." Max Müller is then quoted as saying:

> We see still standing the Pyramids, and the ruins of temples and labyrinths, their walls covered with hieroglyphic inscriptions and with the strange pictures of gods and goddesses. . . . On rolls of papyrus, which seem to defy the ravages of time, we have even fragments of what may be called the sacred books of the Egyptians; yet, though much has been deciphered in the ancient records of that mysterious race, the mainspring of the religion of Egypt and the original intentions of its ceremonial worship are *far from being fully disclosed to us.*

"The mysterious hieroglyphic documents remain," says H.P.B.; "but the keys by which alone they become intelligible have disappeared."

The great Pyramid of Gizeh remains even now in many ways one of the ancient wonders of the world. The hieroglyphic carvings with which the marvelous structure was originally covered have centuries since disappeared with the granite casings—which once shone over the breadth of Egypt as the symbol of her ageless dynastic life. For almost a thousand years the sacred interior has been violated by men of shod feet and profaning eyes; yet how many even today can lay claim to the *planes* of knowledge exhibited in the canons of its time-defying proportions, though the original and secret purposes of the Pyramid are now made clear? We are left to conjecture when we depend upon

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NOTE.—Collated from standard Theosophical sources.

modern authorities. They can neither tell us for what the pyramids were constructed, under what dynasty the first was raised, nor the material of which they are built. *The Secret Doctrine* declares that the Egyptians descended from the Atlanteans, whose civilization was greater even than that of the Egyptians; and that it is their descendants who built the first pyramids in the country. This was before the advent of the Eastern Ethiopians, under their human king, Menes. It is likewise declared that the pyramidal structures in Europe were built after the submersion of the last Atlantean continent (850,000 years ago) before the arrival of the Aryans; while others were built by the *earliest* immigrants from the East.

Thus the date of the hundreds of pyramids in the valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus tells us that each successive king erected one to commemorate his reign and serve as his sepulcher. But Herodotus did not tell all, although he knew that the real purpose of the pyramid was very different from that which he assigned to it.

The pyramids are closely connected with the ideas of both the Great Dragon (the constellation), the "Dragons of Wisdom" or the *great Initiates of the Third and Fourth Races,* and the flood of the Nile, regarded as a divine reminder of the great Atlantic Flood. "The Great Dragon has respect but for the Serpents of Wisdom, the Serpents whose holes are now under the triangular stones"—i.e., the pyramids, at the four corners of the world. This tells us clearly that which is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or Wise Men of the three races (the Third, Fourth and Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such pyramids existed over the world, and were never the monopoly of the land of the Pharaohs, though, until found scattered all over the two Americas, under and over ground, beneath and amid virgin forests, as in plain and vale, they were supposed to be the exclusive property of Egypt.

Internally, the Pyramid was a majestic fane, in whose somber recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. Externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Mr. Ralston Skinner, author of the *Source of Measures,* discovered that a system of *exact science,* geometrical, numerical, and astronomical,

founded on very ancient ratios, was used in construction of the Great Pyramid. Mr. Proctor, an American astronomer, speaking of the multitude of relations independent of the Pyramid which have turned up while the Pyramidists have been endeavoring to connect the pyramid with the solar system, says: "These coincidences are altogether more curious than any coincidences between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real." To this Mr. Staniland Wake observes: "They must, however, have been more than mere coincidences, if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features."

The Egyptian pyramid symbolically represents the idea of the Mundane Tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit—evolution having originally begun from above and proceeded downward, instead of the reverse. It is on this knowledge that the program of the Mysteries and of the series of initiations were based: thence, the construction of the pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on earth, as the courses of the stars in Heaven. The cycle of Initiation was a reproduction in miniature of the great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year (25,868 years). Just as, at the close of the cycle of the sidereal year the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnations.

In "The Origin and Significance of the Great Pyramid," Staniland Wake writes: "The so-called King's Chamber, of which an enthusiastic Pyramidist says, 'The polished walls, fine materials, grand proportions and exalted place, eloquently tell of glories yet to come'—if not, the chamber of perfection of Cheops' tomb, was probably *the place to which the initiant was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the* SACRED MYSTERIES." Had Mr. Wake been a Theosophist, he might have added that the narrow upward passage leading to the King's Chamber has a

"narrow gate" indeed; the same "strait gate" which "leadeth unto life," or the new spiritual rebirth alluded to by Jesus.

The King's Chamber in Cheops' Pyramid is thus an Egyptian "Holy of Holies." On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the sarcophagus (the baptismal font), and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great Mysteries his figurative death lasted two days, when with the sun he arose on the third morning, after a last night of the most cruel trials. While the postulant represented the Sun—the all-vivifying Orb that "resurrects" every morning but to impart life to all—the sarcophagus was symbolic of the female principle.

For the ancient nations, the passage entrance and the sarcophagus in the King's Chamber meant regeneration, not generation. It was the most solemn symbol, a Holy of Holies indeed, wherein were created immortal Hierophants and "Sons of God." "To crucify before the sun" is a phrase used of Initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who successfully passed through all the trials, was *attached,* not nailed, but simply tied on a couch in the form of a *tau* (or cross) and plunged in a deep sleep. He was allowed to remain in this state three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descending into Hades, and do works of charity to the invisible beings, whether souls of men or elemental spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the sarcophagus of the King's Chamber, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth, the God of Wisdom.

Let the reader turn to some most suggestive Egyptian bas-reliefs. One especially from the temple of Philœ, represents a scene of initiation. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new birth) which

stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate) when the beams of the morning sun (Osiris) strike the crown of his head (his entranced body being placed on its wooden *tau* so as to receive the rays). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man.

In the extraordinary sculpture and painting of the throne of Rameses II, and on a fragment from the Hall of the ancestors of Totmes III, preserved by the National Library of Paris, one sees the disc of the Sun beaming upon an ansated *cross* placed upon a cross of which those of the Calvary were perfect copies. The ancient manuscripts mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves.*" A quantity of such cruciform couches, on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction.

A learned Kabalist wrote in a private letter to H.P.B.: "The measurement from the surface of the *Great Step* (it is on that step that one arrives on the plane of the level or floor and open entrance to the King's Chamber) and the Grand Gallery to the top of the said gallery . . . [gives] an indication of cosmic *man* on this high grade or step, at *the entrance* of the King's Chamber—*which is the womb.* Now this passage is of such a height that a man to enter it *must stoop.*" This same esotericism exists to this very day in India, with regard to the "Holy of Holies." This is the passage through the "golden cow," in the same stooping position as the one shown in the gallery of the pyramid. With the ancient Hindus the meaning was gradiose, sublime and poetical. The ceremony of passing through the golden cow—itself a symbol of universal, abstract nature—meant spiritual conception and birth, or rather the re-birth of the individual and regeneration; the *stooping man* ready to pass through the matrix of mother nature, or the physical creature ready to become the original spiritual Being—pre-natal MAN.

GROWTH THROUGH LIMITATION

> The fish would be foolish to
> seek escape from its natural
> environment. —LAO-TZE

LIFE, Liberty and the pursuit of Happiness," according to the American Declaration of Independence, are the foundation stones upon which an enduring civilization can be built. Life, as Power, might be thought of as corresponding to the First Fundamental Proposition of *The Secret Doctrine;* Liberty, or continuity of action, to the Second; and the pursuit of Happiness, representing the goal, purpose, or end in view, to the Third.

Consideration of the Three Fundamental Propositions suggests that neither in the First nor in the Second is there any element of either quality, purpose, or direction, as we think of these terms. Absolute Life, for example, is neither good nor bad, high nor low, and possesses none of the attributes of manifested being. Nor is action *per se,* or the freedom to act, qualitative or directive in any sense. Only in the Third Fundamental Proposition do we find any sign or semblance of purpose, plan, or design. Every human being, at the root of his nature, possesses boundless Life or Power, together with the liberty or freedom to use that power in whatever direction he pleases—even to the detriment of himself and others. These are his prerogatives under the First and Second Fundamental Propositions. But under the principles of the Third Fundamental, no human being has any such right. Under the law of Universal Brotherhood, no one can ever find justification for selfishness, or for the performance of acts detrimental either to one's self or others. Selfishness is a violation of the principle of the fundamental identity of all beings.

All Souls, according to the teachings of Theosophy, are fundamentally identical with the Universal Over-Soul, *in purpose.* More than this, the Power that flows through each is likewise universal, the property of the Whole—and belonging to no one in particular. In what sense, then, is the man who diverts the power of the Universal Self to his own personal ends less dishonest than the thief who steals physical property, or the robber who holds up a bank?

Each and every word used by the teacher in setting forth the Three Fundamental Propositions, and the very manner in which they are used,

are undoubtedly of great significance. It is stated, for example, that *The Secret Doctrine* "establishes" thus and so, or that it "affirms." But with respect to the Third Fundamental Proposition, it is said that *The Secret Doctrine* "teaches." Evidently, a distinction is to be made between the meanings of the verbs *establish, affirm,* and *teach.* In teaching, the Third Fundamental Proposition not only implies the presence of Beings—the Teacher and the learner—it also gives that direction spoken of above as being absent from the abstract First and Second Propositions. It indicates to the individual who yearns for freedom, happiness, and contentment the *manner* in which these blessings are to be attained. Under the principle of Universal Brotherhood, and according to the Cycle of Necessity for every soul, endless possibilities of progression lie before the evolving pilgrim, but always *within the limits* decreed by Karma—natural duty and responsibility.

Students of *The Secret Doctrine* sometimes find difficulty in comprehending certain aspects of the Three Truths—the boundlessness of the First and the "bounded" or "limited" of the Third—how it is, in other words, that man is both free and not free. Some do not like the idea of being "checked by Karma." Some Americans, likewise, possess strangely irresponsible ideas as to the meaning of the phrase "Life, Liberty and the pursuit of Happiness." As a result, there has grown up in the land what has come to be called a "false sense of American independence," leading to the delusion that any obligation is a restriction, therefore wrong, and that limitation by present circumstance is a flagrant violation of the principle of freedom granted in the Declaration of Independence. It is worth while to observe, though, that this sort of complaint is usually made only when restrictions have a personal effect.

How did the idea ever develop in the human mind that limitation is an evil, or that it is wrong? Have we ever considered that, except for the limiting walls of the lungs, we would be utterly unable to breathe? The air all about us is of no value except as one possesses specialized instruments, called lungs, for using it. Even the room in which we live draws its value from the floor and walls and ceiling that limit it, that mark off its narrow segment of space from the great ocean in which it exists. So with all the principles and powers with which we have to deal. Freedom, as an abstraction, possesses little value on the plane of practical doing. Its real value is in the use made of it—toward solution of a particular problem. Freedom becomes power only within the

framework of duty, responsibility, and environment, and in the championing of a Cause for human betterment.

The feeling of being bound, or limited, is not due so much to environment, perhaps, as to man's own failure to recognize the possibilities of growth within the environment. Countless new experiences of mind and heart, untold lessons for the evolving soul to grasp, are always on the horizon, even within the confines of present environment. Might it be that our constrictive feeling results from the fact that we have lived too much in the abstract? Might it be that we have failed to wisely use the freedom we now possess, or that we have been too indifferent to the problems and sufferings of those other divine fragments who struggle beside us on the battlefield of life? It is only by forgetting self, by impersonal work for others, that the pursuit of happiness can in any real sense be advanced.

"The fish," said Lao-tze, "would be foolish to seek escape from its natural environment." Acting under the guidance of natural impulse, the fish is far too wise in its instincts even to attempt such a thing. But where is the human being who is equally wise in his perceptions, who is happy and contented under the yoke of what he calls *his* limitations? Where is the individual who has not longed for escape from natural environment, for freedom from the duties and responsibilities incumbent upon him from birth? Where is the person who makes of his limitations stepping-stones to greater growth and usefulness? These limiting walls of environment, if only we were able to realize it, are as necessary for our spiritual and moral well-being as is water for the fish. Move outside them, and you will likely flounder.

There is no freedom outside the limitations of duty, no lasting happiness outside the environment of altruism; this is the teaching of the Buddha. It is not therefore through desire for escape, or the forceful "tearing down" of duty's walls, that progress of soul is to be achieved. True progress comes from working where the long roll finds us, through the assimilation and development of the dynamic possibilities of growth right within our present sphere of being.

> Men being contented and devoted to
> their own proper duty attain perfection.

THE IDEA AND THE PERSON

AT the core of the theosophical intention is the will to depersonalize philosophy. The Theosophical Society of 1875 was dedicated in both the spirit and the letter of its platform to the principle enunciated by H. P. Blavatsky when she wrote that truth should be sought wherever it might be found, under whatever unlikely guise. "An ounce of gold in a ton of rubbish is the precious metal still," she said, "and worth being dug out even at the cost of some extra trouble."

We have often heard it said that no man's philosophy can be heeded unless he lives an exemplary life, but this is, in effect, to devaluate the power of ideas, and to insist that the "truth" of a pleasing personality is the most intimate truth we shall ever know. Impersonality, on the other hand—or even any capacity for judiciousness—depends upon one's ability to take a good idea from one's worst "enemy," and to reject a poor idea, even though its origin be in the mind of a dearest friend. The importance of this distinction becomes apparent when one reviews the factionalisms of religious strife through all the ages of human history. To follow a leader means, of course, to follow his ideas. But these ideas have not yet been tested in the crucible of one's own experience, made one's own by reflection and meditation. So, lacking full confidence in the *ideas* presented, the gap is filled by an adulation for the prowess, mental or otherwise, of the one who has been selected to guard our destiny.

Ammonius Saccas taught his disciples to look for hidden truth, beyond the particular symbolisms which might conceal it. As beings of mind it is our duty to evaluate ideas and standards of human conduct, but it is not our obligation as beings of mind to evaluate the persons through whom these ideas are introduced to us. Yes, we have to choose and judge—harshly, wisely, gently, or well, every day of our lives. But when we judge persons, and not ideas, we combine self-righteousness with philosophical blindness. Our concern, if it is with philosophy and not with our likes and dislikes, must be in determining the quality of inspiration or degradation inherent in the idea itself. For that "idea" will be around for a long time, a living influence in the lives of countless individuals. A *person's* allegiance to that particular idea or philosophy may be of extremely short duration. He should not be judged by

his pleasant fondness for the concept, but the concept should be judged in terms of its own inherent worth.

This perspective leads one to expect the best rather than the worst from our fellows. By granting them the full intellectual freedom accorded by one who respects thinking man, whatever his thoughts, we never confuse his potential with his apparent stage of development or perception. Since the formulations of philosophy and the standards of ethical value have remained essentially unchanged for millennia, we *can* establish, to the best of our capacity, criteria for evaluating these. An idea has a role to play in human evolution, either tending toward an awakening of spiritual aspiration or toward enthronement of self-righteousness. But a man moves through the realm of ideas as a traveler progresses on a long journey. Always he carries with him, at least for a time, the memory and the impressions of the terrain he has traversed. But he, himself, is the pilgrim, not the terrain. The human race as a whole recapitulates the mental history of every youth, whose ideas, by expansion and modification, finally reach into the area we call maturity. But to catalogue and classify the concepts first held and nurtured for a time during adolescence, to deride them as mistaken or to castigate them as evil, is to force the young to identify themselves, defensively, with the idea in question, and this is but another way of encouraging habits of factional warfare.

When H. P. Blavatsky wrote, in a letter to a friend, "Follow not me, nor my path, but the path that I show," this, above all, was the path illustrated by her own attitude in the conduct of her work and accompanying the writing of *Isis Unveiled* and *The Secret Doctrine.* As a cosmopolitan "traveler," and this by nature and temperament from childhood, she turned everywhere with that attitude of "attentive expectancy" which she later characterized as natural to any genuine theosophical inquirer. She did not seek, in her journeying, "absolute truth" nor authority, but, with the eye of understanding sympathy, responded in measure to even those partial truths which revealed some steps on the ladder of mental evolution.

ON THE LOOKOUT

Front Page News on Evolution

"American anthropologists for a week have been quietly pondering what appears to be one of the most astonishing fossil discoveries ever made," writes Robert K. Plumb in the New York *Times* for March 10. A full account of the fossils and the theory they suggest was presented by Dr. Johannes Hurzeler, curator of vertebrate paleontology of the Basle Natural History Museum, Switzerland, at a meeting of the Wenner-Gren Foundation for Anthropological Research. The find suggests, according to Dr. Hurzeler and his research associate, Dr. Helmut de Terra, of Columbia University, that man was well along in the processes of evolution some ten million years ago; and therefore, as Dr. Hurzeler puts it, the discovery "will change the opinion that man came from an ape-like creature."

The entire character of modern theories on the origin of man, then, is soon to be altered; and man's mysterious beginning pushed back at least twenty, or thirty million years. According to the *Times,* Dr. Hurzeler's report was accepted by his hearers with but one reservation —that the discovery of more fossil material might alter the physical findings and the concepts to be derived therefrom.

Great Antiquity of Humanlike Jaw

The fossils, consisting of fragments of bones of humanlike creatures, were originally unearthed in Northern Italy in 1872. At that time they were thought to be bones of mountain apes, and were classified as Oreopithicus. In all, twenty-six specimens from various museums in Tuscany have been gathered in Basle, representing some twelve individuals. Dr. Hurzeler displayed the jawbone which had set him "wondering" twenty-three years ago when he first saw it in Italy. It, as well as the other fossils collected, had been imbedded in coal known by geological standards to be ten million years old. The age of these fossils was further confirmed by comparison with remarkably well-preserved remains of ancestors of modern animals and plants which had been found in the same locale, and whose age had been established. As jawbone and teeth are the distinguishing features between man and ape, the factors that establish Oreopithicus as *man* are:

1. The creature had a short face as opposed to the snout of an ape.
2. It had no "simian gap," a characteristic space in apes between adjacent teeth and the canines.
3. The front teeth are fixed steeply in the jawbones, whereas front teeth in apes point out.
4. The canine teeth are smaller than the big canine teeth of apes.
5. The chin is rounded on the front instead of sharp.
6. The nostrils are ascending instead of flat as in apes.
7. The cheek bone rises just above the canines instead of beginning at the second molar, as in apes.
8. The lower three molars are characteristic of man and not the apes.
9. A hole that carries a human nerve through the lower jawbone is present.

DARWINIAN DOGMA CHALLENGED

Robert Plumb writes:

> Darwinian dogma, as Dr. de Terra described it—and Dr. Hurzeler agreed—requires that one believe that man and the living apes both descended from a common ancestor. The ancestor was an ape-man or man-ape. The time-scale accepted in current scientific circles is this: the earliest known fossil remains of creatures that could be said to be true men are the so-called Java and Peking finds, which are placed at something like 200,000 years old.
>
> It has been assumed before that man and the apes separated some time between a few hundred thousand and a few million years ago. Thus the many so-called Australopithicus from South Africa, some 500,000 years old, are deemed to be nothing but well-developed apes. And the beasts heretofore believed to be man's earliest known ape-ancestors—Proconsul and Dryopithicus—are themselves some 10,000,000 years old.
>
> The new find upsets this time-table completely. Instead of splitting from the common ape-man or man-ape somewhere between the time of Australopithicus (500,000 years ago) and Proconsul (10,000,000 years ago) man actually was surprisingly well along on his own evolution and quite apart from Proconsul and Dryopithicus, 10,000,000 years ago.

MAN, NOT A JOHNNY-COME-LATELY

Dr. Hurzeler and Dr. de Terra interpret this new time-table to mean that if man and the ape had a common ancestor, it was neither a man-ape nor an ape-man, as it had the characteristics of neither. It lived a long time ago: Dr. Hurzeler's "guess" is 100 million years. No one has any idea of what the "lump of clay" from which primates evolved

might have looked like. What to look *for* is the next big problem. The *Times* reporter summarizes: "So, for the first time, science is able to pronounce man an 'old' inhabitant of the earth and not just a Johnny-come-lately, as had been widely assumed from earlier fossil finds." The two scientists, together with Italian specialists, will go to Italy to look for areas where other fossils might be found.

No "Missing Link"!

The Los Angeles *Examiner,* March 9, reports Dr. Hurzeler's conclusions:

> Dr. Hurzeler said the ape-like fossils on which Darwin and succeeding evolutionists based their theories, existed at the same time as the fossils found in the Tuscany coal mines. This makes it impossible for man to have descended from ape-like creatures. Hurzeler said he was convinced the fossils were a direct ancestor of modern man. They show that men evolved separately from the apes although both may have had a common ancestor *much further back in time than was previously thought.* (Our italics.)

Newsweek, March 19, hails Dr. Hurzeler's report:

> The idea that man sprang from apes has long been a bitter pill for human self-esteem. Technically, at least, this withering aspect of Darwin's theories of evolution was in for heavy revision last week. Man, it appears from a rediscovered Italian fossil jawbone, has been following his own discrete stock for many tens of millions of years. His common ancestor with the monkey world, if such a beast ever existed, now looks so remote in the geological measure of time that no one can imagine what the creature looked like and no one dares name it.

Man, the Common Ancestor

It is evident from the foregoing accounts that Dr. Hurzeler and his co-worker Dr. de Terra have joined "anthropologists such as Franz Weidenreich and Frederic Wood Jones [who] are closing the gap between the perspective of *The Secret Doctrine* and current speculations" (Lookout, May, 1954). It was Dr. Jones, who, through a comparative study of ape and human bones of the feet, concluded that it was more reasonable to assume that the ape derived from man than the other way around. A quotation from Dr. Jones (Theosophy 40: 185) will bear reprinting here:

> Considered solely from the point of view of structure, Man is an extremely primitive type. Though more primitive in basal structure

than the living monkeys and apes, Man has his own remarkable structural specialisations that distinguish him from all other mammals and appear to be very ancient hallmarks.

It would be better to discard all the drawings that depict the early progenitors of Man as slouching brutes carrying themselves in postures incompatible with the dictates of gravity and to relegate to oblivion all the speculations and theories concerning the gradual rise of Man from a quadrupedal pronograde to a bipedal orthograde posture. (*Hallmarks of Mankind.*)

H.P.B. ON OUR PRIMITIVE ANCESTOR

It is clear, of course, that even when anthropologists speak of "Man," they mean the lower quaternary; whereas, when H.P.B. says Man she means the sevenfold man—the Self-conscious Monad *and* its instruments. It is but natural, then, that at the point where anthropologists attempt to trace primeval man back to his *origin,* there should be a marked divergence in the two genealogical systems. H.P.B. discusses this moot question as follows:

We have one thing in common with the Darwinian school: it is the law of gradual, extremely slow evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive "Ancestor." We shall be told that the Dhyan Chohan, or the "progenitor" of Manu, is a hypothetical being unknown on *the physical plane.* We reply that it was believed in by the whole of antiquity, and by nine-tenths of the present humanity; whereas not only is the *pithecoid man,* or "ape-man," a purely hypothetical creature of Hæckel's creation, unknown and untraceable on this earth, but . . . it is simply absurd, even as a fiction. (*S.D.* II, 669.)

ANCIENT MAN A GIANT, NOT A PIGMY

It is, of course, necessary to note that Dr. Hurzeler does not claim that Oreopithicus is a "human being," but only that he is "humanoid," or a human-*like* being. Although apparently matured, the jaw corresponds in size to that of a seven-year-old child; hence the brain case would be very small. From the viewpoint of Theosophical history, which suggests that man as a mind-incarnated being has been on earth for at least eighteen million years, and for a long period had a "giant" body. the Theosophist would agree with these scientists that Oreopithicus is not a direct ancestor of man. What then could he be?

Again in Theosophical perspective, substantiated by a good deal of evidence, the anthropoid apes are seen to be unnatural products of

cross-breeding between men and animals at a time when mammalian root-types were not far enough apart to raise a natural barrier. As it is stated that this took place during a period covering hundreds of thousands of years, one may well imagine that several kinds of hybrid races might have resulted, many of which would have long since died out. As H. P. Blavatsky states in *The Secret Doctrine* (II, 201): "Thus by a *long series of transformations* due to unnatural cross breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity [*e.g.,* Australian Bushmen, African Pigmies, etc.]; while further bestiality and the fruit of their first animal efforts of reproduction begat a species *which developed into mammalian apes ages later.*"

Speculations and "Secret Doctrine"

Could it be, perhaps, that some of these illegitimate offspring retained predominantly animal characteristics, and others remained more nearly human? And that Oreopithicus represents one of the latter? Considering that Oreopithicus is small, the following from *The Secret Doctrine* (II, 331) on the Fourth Race is of interest:

> Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and Pigmies (the dwarfed races of the Poles).

The favorable response to Dr. Hurzeler's report at Wenner-Gren (even should the fossils be differently evaluated later) shows that at least *some* scientists are willing to think of man's history in terms of many millions of years, instead of a paltry few hundred thousand.

A Question of Values

The Bridey Murphy episode has, as we have before remarked, at least provided a "take-off" for many and varied discussions on reincarnation. These may be briefly reported. In the Los Angeles *Herald-Express* for April 11, Jack Moffitt prefaces an account of the "only modern instance of reincarnation that seems absolutely proven" (that of Shanti Devi, see THEOSOPHY 26: 172) by saying:

> While working on Walt Disney's "True Life Adventures" some years ago, I became fascinated by the researches of a Hindu scientist who seemed to have proved the existence of intelligence in certain forms of plant life. He would drive a pole some distance from a climbing vine and the vine would grow toward it. When the plant was

almost to it, he would move the pole to the opposite side of the vine and the plant would turn around and again grow toward it.

Hindu thinkers have concerned themselves with subjects not usually considered "scientific" by western minds. But who is to say what inquiry into the mysteries of Nature is scientific and what isn't?

"THE CHILD WIFE"

Under this title, Mr. Moffitt relates in detail the many ways in which Shanti Devi showed her familiarity with the life-events of the former wife of Keda Chaubey in a distant province of India. Whenever talking to Mr. Chaubey or his child, Shanti Devi showed the maturity of a wife and mother, rather than the natural manner of a five-year-old child. "As a clincher," Mr. Moffitt says, "she went immediately to the place where the dead woman had concealed her jewels. Her survivors had ransacked the house many times in a fruitless effort to find them."

LOVE KNOWS NO DEATH

Mr. Chaubey was now faced with a great emotional problem. He was convinced that Shanti was the reincarnation of his wife. His son doted on the 5-year-old girl and accepted her so completely as his "mother" that it seemed inhuman to separate them.

Mr. Chaubey, a well to do cloth merchant, made a hard decision when he allowed his son to return with Shanti and her parents to Delhi. The little girl continued to look after the "son" who was a year her senior until they both died, within a few months of each other, in 1939.

All who knew them were inconsolable, though the sad climax was scarcely unexpected. For there is an ancient belief that says a person who retains a complete memory of a past life will not live very long.

THE LURE OF THE PAST—AND HYPNOSIS

In addition to providing "reincarnation" as a topic of light conversation, the Bridey Murphy case continues to excite curiosity about a possible "last incarnation," by hypnotic experiment—always a dangerous practice. *Newsweek,* April 9, introduces an article ("Hypnosis: How Much Is Humbug?") with a quotation from Jack London's *The Star Rover*: "All my life I have had an awareness of other times and places . . . of other persons in me." The article continues:

Only one person in 100, it is estimated, has ever been hypnotized. Possibly not more than one out of four has seen this sinister phenomenon induced in another human being. Yet, across the U.S. this week a multitude of persons, young and old, businessmen and housewives,

actresses and high-school students, seemed bent on personally investigating hypnosis, particularly as it rubs against reincarnation.

Virginia Tighe, the "Ruth Simmons" of "The Search for Bridey Murphy," was in a state of nervous collapse last week as a result of all the publicity. But hypnotists, both amateur and professional, had little time for rest. In the Bridey Murphy vogue, probably the best example of what H. L. Mencken used to call *boobus Americanus* since dianetics, everyone wanted help in probing into the past for another existence, whether as "a king in Babylon," or as "a Christian slave."

Hypnosis in Varying Guises

Modern psychiatrists regard the hypnotic technique as a valuable aid in the treatment of many nervous ailments. They also know that no other scientific method has been so vulnerable to quackery and even villainy. In the hands of charlatans, this "shortcut to the subconscious mind" can, in some cases, cause serious damage.

"The Bridey Murphy furor," said a New York psychiatrist last week, "has set back medical hypnosis 25 years." From all parts of the country, phone calls have been dinning into his office, all of them from persons wanting to be hypnotized and brought back to a previous life.

These days new patients, consulting doctors who occasionally have used hypnosis, are demanding that they be put in a trance; they become angry if the doctor turns them down. . . . Warnings from physicians, clergymen, and even attorneys have done little to curb public curiosity as to "what shall I be when I live again?"

Historically, hypnosis resembles "an unhappy strumpet" who, from time to time, is persuaded "to abandon her sordid life and saunter into the open boulevards of respectability," states Dr. Lewis R. Wolberg. Her "brief spurts of popularity" inevitably are "followed by . . . descent into relative oblivion."

Some Truth, Some Fallacy

Newsweek then recapitulates the general medical opinions about hypnosis (reported previously in Lookout), especially emphasizing the dangers reviewed in Lookout for June. We are sorry to see, however, that one popular fallacy is featured: "A hypnotic subject will never do or say anything that conflicts with his moral or ethical code." This idea was thoroughly scotched in the LeCron symposium on *Experimental Hypnosis* (Theosophy 42: 86) where it was shown that while the statement may be *technically* true, it is actually false, as the total situation may be so presented by the hypnotist that it will *not* cause a moral conflict in the subject. Even the courts recognize this par-

ticular fallacy, as noted in THEOSOPHY 42:570; 44:44. On the other hand, the general tone of the article is restrained, emphasizing the dangers of hypnotism and implying a value only under certain circumstances.

HYPNOTISM EXTENDS SUSCEPTIBILITY

A follow-up of the Bridey Murphy case, written by Leslie M. LeCron —"The Truth about Hypnosis"—appeared in the *American Weekly* for March 29. There Mr. LeCron takes up many points already covered in Lookout, and goes more fully into the range of hypnotic suggestibility and fantasy. He generalizes on the amazing plasticity of the lower psyche, remarking that hypnotism reveals how little we yet know about the adaptability of "unconscious mind":

> Studies of hypnosis have indicated the unusual and remarkable abilities of the subconscious. Any hypnotic subject easily can fantasy and hallucinate and dramatize. Tell a hypnotized person that he or she is a great actress and remarkable histrionic faculties may be displayed.
>
> The one hypnotized, moreover, is not only subject to the hypnotist's will, but entertains a strong desire to produce abilities of the sort the operator might fancy.

PARALLEL CASE CITED

Mr. LeCron recalls a case similar to that of Bridey Murphy, which was reported in 1900, and notes particularly the conclusions of the hypnotist who handled the case, a man whose scientific training precluded a fabulous explanation of phenomena:

> More than 50 years ago, in 1900, a Swiss psychologist named Flournoy wrote a very similar book entitled *From India to the Planet Mars*. In it he told of a young woman named Helene Smith living in Geneva who, in a trance, seemed to return to past lives and narrate her experiences in great detail. She had purportedly been Marie Antoinette, in her last previous existence. Long before that, in the early 15th century, she claimed to have been an Arabian princess married to a minor Indian rajah. She even displayed some knowledge of Sanskrit.
>
> But this was all as nothing when she began to tell of a later life on the planet Mars! She spoke the "Martian language" and even wrote it. This she was able to translate into French, her native tongue. Flournoy was amazed at the details of grammar which she produced. She drew odd pictures of Martian landscapes and houses. This book, at the turn of the century, was almost as much of a sensation as is Bridey today, and it went through many editions.

Investigation and Conclusions

> Flournoy, a real scientist, tried in his book to explain how his subject had developed the obvious fantasies she produced. He showed that her Martian language was very similar to French in many respects. He found an obscure history book which confirmed what she told of her Indian existence—the only mention he could find in histories of such a rajah and his princess, and she had given their names correctly. Flournoy reasoned that at some time Helene Smith must have had access to this book, though she consciously remembered nothing about it—or said she did not, and he thought she was honest in her beliefs.

Discrimination Needed

Even if it is proved that such a person as Bridey Murphy actually existed, says Mr. LeCron, it would still not prove that "Ruth Simmons" ever lived as Bridey. All it would show is the "tremendous powers of the subconscious to bring out and elaborate on knowledge which may have been obtained in most obscure ways." He continues:

> Another phenomenon is *rapport* on the part of the subject with the operator. Ordinarily there is a strong desire to please the person who has hypnotized one, though this is subject to censorship and limitation.
>
> When directed to return to a past existence and tell about it, this desire to please can cause the subject to bring out fantasies.
>
> A hypnotized person can not only go back in time, apparently he can also go into the future—*age progression.* Told to read the newspaper headlines of a few days hence, he will describe them most convincingly. The only difficulty is that when the day arrives, the actual headlines will be quite different from those prognosticated.
>
> One unfortunate aspect of the present situation concerning the Bridey Murphy story is the stimulus it has given to amateur hypnotists to experiment, and to the curious to submit themselves to hypnosis by people in no way qualified to use it safely. Indiscriminate tampering with the mind by such an individual, whether he be well-meaning or a charlatan, definitely can be dangerous.

Faith Healing in the Churches

Newsweek, April 30, observes that "according to two new discussions of the subject, faith healing—a symposium on 'Spiritual Healing' in the spring issue of *Religion in Life,* and *New Concepts of Healing,* by A. Graham Ikin—both the scoffers and the embarrassed clergymen have some tall rethinking to do." Miss Ikin and the four Protestant clergymen who contributed to the symposium agree on the following "major points":

> Even though some "modern minded" believers may not like it, they must recognize that a significant revival of spiritual healing is now taking place in practically every Christian denomination. A wholly skeptical attitude toward spiritual healing on the part of nonbelievers is unscientific, at best. Ample evidence for remarkable cures through prayer demands that the phenomenon be at least taken seriously. The subtle relationships between sin, sickness, psychotherapy, and prayer have only begun to be explored.

According to *Newsweek,* the Episcopalians score highest in percentage of faith healings, then follow in order the Presbyterians, Lutherans, United Brethren, Methodists, Disciples, and Baptists. So, says *Newsweek,* the revival of faith healing today is not to be associated exclusively with the "fundamentalist" sects. In the same issue, we find:

> The University of Chicago announced last week that a joint professorship of religion and health, believed to be the first of its kind, has been established in the School of Medicine and the Federated Theological Faculty. . . . Seminars with both medical and theological students will study cases where a patient's outlook on life actually affects his physical health.

PARANORMAL HEALING

The general interest in faith healing is reflected in the spring issue of *Tomorrow,* a review of psychical research, where ten out of fifteen articles deal with some form of non-physical healing. Eric J. Dingwall, in "Healing: Past and Present" says:

> It is a striking fact that today we seem almost in the same position as the sufferers in the temple of Aesculapius. Cures are effected; patients are relieved of their symptoms; apparently paranormal effects are produced—but how?
>
> That is the paramount question in the problem of paranormal healing. Some attribute the effects to God, others to the spirits of the dead, still others to mysterious rays, to "suggestion," to "imagination," to the "power within."
>
> Rational medicine reports its successes in the physical, physiological, chemical and biological processes and looks askance at phenomena which seem not to fit too easily in the framework it has constructed. Yet, just as before, men will not be silenced. . . .
>
> The fact is that they [placebos and non-physical methods] sometimes *work.* Why they work and how the effects are produced and controlled has, as we have said, been *the* problem of paranormal healing down the ages. It is still the problem today.